. . . come unto me: hear, and your soul shall live;
and I will make an everlasting covenant
with you . . . Isaiah 55:3

covenant

An A.R.E.® Membership Course

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LESSON XXVI: Oneness and Love

The Oneness of All Force

The oneness of all force, the central philosophy of the Edgar Cayce readings, is a *monistic* premise. As such it stands in contrast to systems of thought which are dualistic. Dualism assumes that there are *two* essential realities. Tendencies to dualism are seen in differentiations between spirit and matter, mind and body, the non-manifest and the manifest and especially in some conceptualizations of good and evil as opposing forces. While it is important to differentiate between the Creator and the created, such a distinction may incline us to dualistic attitudes and thinking patterns.

Much of traditional Christian thought became dualistic—in maintaining this distinction between Creator and created; in affirming the "reality" of evil, and the "lost" condition of man—by unwittingly elevating the concept of evil to equal importance with good and love. Some notions of the battle of Armageddon in the last days see it as a showdown between the forces of good and the forces of evil. This overt attitude of dualism constitutes a serious problem not only in theology but also in psychology. It has far-reaching ramifications in our attitudes toward our fellow man and the universe.

If we think there are two forces at work in the universe, good and evil, and if we see these at work in the earth and in the lives of mankind, then we may see our "enemy" as being aligned with the forces of evil. These attitudes may quickly betray the Christian ideals of love of God, of neighbor and of enemy, from the personal to the international level. Whether it be an individual or a nation committing crimes of violence, if we see them as our "enemy," how are we to love them? The premise of oneness, plus the implications from the reincarnation theory that we must one day meet again and make our peace with these fellow children of God, may enable us even now to work with better attitudes toward all. Thus to love more fully we need a greater consciousness of *oneness*.

Evil, of course, must be *recognized*. Those who deny the reality of evil untenably affirm that everything is going the way it should. This type of philosophy attributes growth to evolutionary forces and in effect denies free will by maintaining that any choice made is "the right one" at the time.

However, evil is *not* an equal opposing force in a dualistic universe. The present emphasis on believing in *both* God and the devil is a form of idolatry contrary to the law: "Know, O Israel, the Lord thy God is one."

Understand that the nature of evil is a special problem of mankind. Evil is a *judgment* we place on ourselves and project onto others; but it is *mainly* a description of what we do out of attunement, as beings willfully separated in consciousness from God. We may say that within the being of the one God souls are focal points of consciousness who have gone astray from *awareness* of the oneness. The true evil is the willful separation.

We hear of the ostrich who puts his head in the sand. This is an appropriate imagery for visualizing the status of man. God hasn't gone anywhere and we haven't gone anywhere; but we have separated ourselves in *consciousness* from Him. Since the spirit of rebellion and then the consciousness of separation are the problems, all dualistic philosophies tend to perpetuate the basic problem of our sense of separation.

The reality of evil is *our own* individual spirit of rebellion, found in us who are spiritual beings, God's own children. As God is omnipotent and omniscient, He surely longs for the return of His children who have gone astray. Far from being benign and impassible, God is love, active love. We are told that, "the whole creation groaneth and travaileth in pain together," and that, "the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Romans 8:22, 26)

Once we are clear about this principle of oneness, then we can see that the mission of God,

as so frequently articulated in the New Testament, is not *overcoming* or resisting evil (Matthew 5:39), but rather *reconciliation* (Romans 5:10, II Corinthians 5:18-20). With a consciousness of oneness, we have a basis upon which to take more seriously the teaching of Jesus that we are to love our enemies.

A far-reaching implication of the oneness of all force is that ultimately all children of God one day will be brought into oneness with Him. This is a theology of universalism; *all* may eventually be saved. To our amazement we find that many who preach a gospel of love and salvation are distressed when invited to reflect upon this possibility. Why?

Love and Law

The basic assumption of all science is lawfulness. The scientist could not proceed in his work if he did not hold this assumption. I have often thought that the atheistic scientist holds the logically untenable position of having to assume that the universe is 100% *accidentally lawful.* These antithetical assumptions do not even fit with the findings of science itself. For example, the big bang theory of the development of the universe includes a clear observation that chemical combinations do not develop randomly but that preferred pathways exist for the formation of certain compounds.

There is an intrinsic relationship between law and good. While many people are prepared to say that the universe operates lawfully, they may not see the implication that this lawfulness means that there is an essential *goodness* about it. Many say that law is neutral; yet, if in its operations it were *not* lawful we would surely say, "That's bad!" For example, if we were to plant a tomato seed and it were to grow up to be a weed, we would be greatly distressed and we would say, "That is not good."

> *"The consciousness of the oneness becomes the basis of love."*

And so we come to depend upon the sun rising in the east and setting in the west, the cycle of the seasons, and the lawfulness of life about us. All these lawful manifestations imply behind them a *goodness.* In the greatest sense we may say there is lawful *cosmos* which is *good* instead of unlawful *chaos* which we would surely experience as being bad.

This attitude—that what is lawful is therefore good—should be applicable to all that we meet and experience and observe in life. If we would see the manifestations in our own lives and in those about us as being lawful and therefore *good*—in contrast to being unlawful or bad—then we would have the *beginnings* of an attitude about loving God. Part of loving God is loving that which is lawful and sensing that it is good.

The Nature of the One Force

As we come to understand the relationships between law and good and love, we may realize that the one force is *not* a neutral force. Because there is *life* there is a special quality of this energy that brings forth experiences, growth and transformation. Behind this there must be some extraordinary intelligence! In the manifestations of life through the light of this intelligent Creator, we may see that His Beingness is Love. Even in the physics of an atom or a solar system we may see a quality that may be instructive for us in understanding the *physics of love* in the universe.

> *"The present emphasis on believing in* both *God and the devil is a form of idolatry contrary to the law. . ."*

There is a law of attraction and a law of repulsion and there is a balance that is maintained between these forces. How may these be observed in the atom and in the solar system? If there were only attraction, an atom or a solar system would collapse in on itself. If there were only repulsion there would be no integrative systems. In the *balance* of these we may learn something about the physics of love that holds things together and yet maintains them at a distance in which there can be individualities and thus living and transformative processes and relationships.

Once we are prepared to address seriously the patent intelligence manifested in creation, we can sense the Beingness behind it all. Although we may not conceptualize this Beingness as a person, we certainly have a personal relationship with it. For the finite mind to dismiss the fact of God simply because it cannot conceptualize the Great Reality is like an ant not "believing in" man because it can't figure him out. The concept of the oneness of all force may become the basis of our sensing a personal relationship to the universe that is far deeper and richer than the limitations of what we have imagined: an old man with long gray hair, a neutral universe with a cold and impersonal quality about it, etc.

As we begin to work with the premise of oneness we may see a oneness manifested in things about us. Holographic photography has taught us that the whole pattern may be contained in a fractional part. Thus we should not be surprised, as we consider the principle of oneness in its manifestation of an individual, that one sample may reveal much of the pattern of the whole. Thus whether it be the date of birth, the numerology of

the name, the graphology of handwriting, the physiognomy of the face, a voice analysis or a drop of blood, we may find in all of these peripheral perspectives that which gives us a picture of the individual. We should also understand that these are only *outward* signs that may lead us to a deeper consideration of the integrity, the oneness of each unique individual as a spiritual being.

Oneness as Consciousness

The Edgar Cayce readings tell us that oneness (the first lesson of our spiritual curriculum) should be studied for six months. *Oneness* must become an attitude, part of consciousness. Since we are in three dimensions and are oriented toward things, when we hear the word one, we may think of one *thing*. This has been part of the problem in some minds in attempting to address the reality of God. As a principle, oneness implies that all things are reflections of one God. Therefore we can apply this principle of oneness to God without implying that He is some one thing in one place somewhere "out there."

The consciousness of the oneness becomes the basis of love. The Christ Consciousness is the awareness of the oneness of the soul with God. He who said, "I and the Father are one," also said, "I in you and you in me," sparking within us this awareness of oneness. Oneness as a consciousness implies a special kind of interrelationship among all things. We must bring this consciousness to bear on our attitudes toward other peoples, other nations, the ecology, the solar system. We need to change our attitudes and the effects they have upon our behavior toward others and the world about us so that oneness becomes a working principle in our lives.

The Great Commandment

It is only with the consciousness of the oneness of all force that we can begin to take the great commandment to love without exception as seriously as we should. It becomes a basis from which to formulate our attitudes toward all considerations. We are told we must love God with all our heart, mind and soul, and our neighbor as ourselves. Love of God is our orientation toward reality, toward the law, toward the universe, and it indicates our desire to be in at-onement with and in accord with reality, with the truth, with the way things are, with the ultimate light and life and love which are the essential qualities of the universe.

To love our neighbor is to *recognize* the oneness even where there is difference of experience and idea. We have only to look at the vast number of species of plants, of birds, of fish, and of other aspects of creation to sense that oneness is found in the interrelationships and interdependencies of patterns and not in a singleness or sameness of pattern. As we seek to love someone and to sense a quality of oneness in that relationship, we may come to respect, value, and love the variety of experience and ideas that this person brings to us. And we see how it may enrich our own lives as we share one another's views and in turn quicken each other's consciousnesses.

The readings present the great commandment as the ultimate answer to the problems of the world. Thus we may consider it not as an optional moralism, but as an ultimate requirement. All souls in all the universe must one day (or one eon) be brought into accord with the law of love. We were created in the image of love; it is our destiny to be conformed to that image. We must one day manifest, through using our free will and co-creativity, 100% accord with the great commandment. We must come one day to love God with all our heart, mind and soul. Our neighbor must be defined as one who is in need; so our love must, of necessity, come to include those that we presently call "enemies." Thus the Master taught. The readings, in presenting the great commandment as the answer to the world, say we *must* have the same *ideal*, we cannot have the same idea.

> *"Whether it be an individual or a nation committing crimes of violence, if we see them as 'enemy,' how are we to love them?"*

The more we reflect upon this differentiation between ideas and ideals, the more helpful and instructive we may find it to be. Again and again in human experience we find ourselves differing in ideas, and permitting that difference to separate us from pursuing a work together on the basis of a shared ideal. We feel that to be in accord we must have the same *idea*. This is not only not always necessary, but in many cases not even desirable. The richness of the unique backgrounds of individual souls prohibits us from ever having precisely the same ideas. Which is the more important: to share in a work based on a high ideal or to see that our *own* idea is adopted (because we perceive it to be superior)?

Oneness and Integration

The psychology of oneness is a call to the individual to integration within his own being. We are not whole psychologically or physically because we are not in at-onement in our inner selves. As we set about becoming integrated, healed or whole, we may first remember that the most important experience for all is to know what

is the ideal spiritually. If in setting a spiritual ideal we can guide our motivational potentials toward a singleness of purpose, then we may begin to experience the statement of Jesus that, if the eye be single, the whole body may be full of light. If the eye is single—that is, if within ourselves we are single or one in purpose—then physically, mentally and spiritually we are filled with light.

> *"There is an intrinsic relationship between law and good."*

The principle of oneness is behind the practice of meditation as we seek attunement and at-onement within. The spirit of oneness requires a spirit of forgiveness because there can be no oneness either within ourselves or in our relationships with others unless we forgive. The spirit of oneness requires that there be a coming together of the forces within ourselves, the ultimate symbol of which we find in The Revelation of John as a marriage between the church as the bride and the Lamb, the Christ, as the groom. Psychologically within ourselves that marriage is the process of integration where the two become one, the heaven principle and the earth principle within ourselves become integrated. In this process our own body is filled with light and we become a light to the world.

With these considerations of oneness and love let us study carefully the implications of the following from the readings:

Q-42. What is the law of love?

A-42. Giving. As is given in this injunction, "Love Thy Neighbor as Thyself." As is given in the injunction, "Love the Lord Thy God with all Thine Heart, Thine Soul and Thine Body." In this, as in many, we see upon the physical or earth or material plane the manifestations of that law, without the law itself. With any condition we find as this, which is the manifestation of the opposite from law of love. The gift, the giving, with hope of reward or pay is direct opposition of the law of love. Remember—there is no greater than the injunction, "God so loved His Creation, or the World, as to give His Only Begotten Son, for their redemption." Through that love, as man makes it manifest in his own heart and life, does it reach that law, and in compliance of *a* Law, the law becomes a part of the individual. THAT IS THE LAW OF LOVE. Giving in action, without the force felt, expressed, manifested, shown, desired or reward for that given. Not that the law of love does away with other laws, but makes *the Law of Recompense, the Law of Faith, the Law of Divine, with the Law of Earth Forces,* if you please, of effect, not defective, but of effect.

So we have *Love* is *Law, Law is Love. God is Love. Love is God.* In that we see the law manifested, not the law itself. Unto the individual, as we have given then, that gets the understanding of self, becomes a part of this. As is found, which come in one, so we have manifestations of the one-ness, of the all-ness in love. Now, if we, as individuals, upon the earth plane, have all of the other elementary forces that make to the bettering of life, and have not love we are as nothing—nothing. "Though one may have the gift of prophecy, so as to give great understanding, even of the graces in Hope, in Charity, in Faith, and has not the law of love in their heart, soul, mind and though they give their body to give itself for manifesting even these graces, and has not love—they are nothing." In many, many ways may the manifestations of the law of love be shown, but without the greater love, even as the Father giveth, even as the soul giveth, there is no understanding, and no compliance of the forces that make our later law to this, of effect. 3744-4

The Law of One

As we set oneness as a first premise, we may put ourselves in accord with a work that has its origins in the prehistoric past. We are told in the Edgar Cayce readings of a work developed more than 12,000 years ago that was called "the law of one." Most, if not all, of us interested in this work now were probably together in the same work at that time. When this "law of one" was brought to bear on conditions facing the people of that time we find that new attitudes were developed toward the races, the sexes, the many different types of beings through which souls were incarnating.

The law of one brought about a whole new order and a new age. Those of us who align ourselves with this premise today may again begin to contribute in an extraordinary and helpful way toward bringing about a new age in our time, a new consciousness that embraces all persons as fellow children of God. We may help develop a consciousness that concerns itself with the oneness of the world and sets about to build a oneness in interpersonal, national and international relationships. This marvelous and beautiful living sphere, the planet earth, cries out for such a consciousness.

Herbert Bruce Puryear

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